1: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

tains. From each pocket between these mountains an ice-cold affluent comes swirling down to the main river. The predominant tree in the river valleys is the cedar[1] which in many cases attains great girth and height. Cottonwoods flourish in places, and everywhere there is an almost impenetrable undergrowth of devil's club, berry bushes, and other shrubbery of almost tropical density. On the lower slopes of the mountains, moss-festooned pines and spruces are the most common trees, gradually becoming smaller and fewer until the barren peaks are reached. The mountains rise so precipitously that their snowcaps and glaciers seem to overhang the valley, a narrow ribbon of green winding far below. The range of vision from the bank of the river is limited by the all-encircling mountains. Here and there a distant vista opens up to expose peak after peak, but on the whole there is a feeling of confinement, in contrast with the open wastes of the upper country where the Bella Coola rises. Mountains, forests, flowing water, these are the three dominant impressions of the country (see Plate 6).

The mammals of central British Columbia, although comparatively common, have never been of primary importance. The marten, the wolverine, the lynx, and bears, both black and grizzly, were formerly hunted for their skins to serve as cloaks. Deer were killed whenever possible, but formed a negligible item of diet. The beaver also was prized for its flesh. The skins of moose and caribou were traded from the Carrier Indians, but neither of these animals was found in the Bella Coola area. The mammal of greatest economic importance was the mountain goat, the wool of which was woven into blankets. Smoked goat meat was formerly found in every house and was almost the only flesh available during the winter. Small game was abundant, but seals were a luxury. Neither were birds of great importance to the Bella Coola. Members of the tribe resident near the sea-coast used to kill

[1] Appendix C contains a glossary of the scientific names of the flora and fauna mentioned in this monograph.

1: McIlwraith E-5 (1922-1924) 1948
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PLATE 2

115
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291
302

Photograph by H. I. Smith, *National Museum of Canada*

Joshua Moody

[p 26 (B)]

1: McIlwraith E-5 (1922-1924)1948
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PLATE 3

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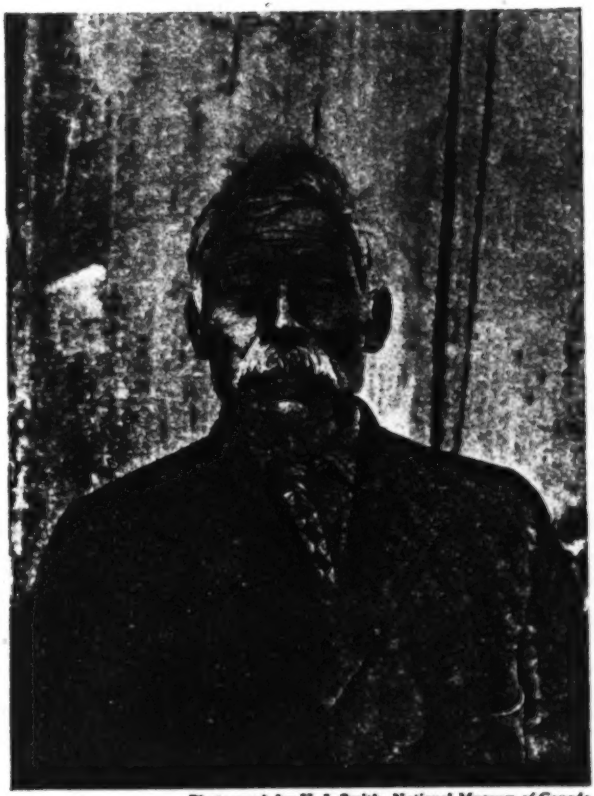

Photograph by H. I. Smith, *National Museum of Canada*

Captain Schooner

[y 26 (c)]

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 4

115
142
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302

Photograph by H. I. Smith, *National Museum of Canada*

Jim Pollard

[#26 (0)]

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

782 224 726 [785] party. Canoes always start soon after dawn, and each member of the expedition is careful to pray before leaving, and also to avoid eating in case food should in any way interfere with the success of the venture. Before reaching their destination, a chief in each canoe draws from a pouch some eagle down brought for the purpose, holds it before his mouth, and blows a little towards each of the four cardinal points, at the same time asking *Mınakais* to smile on the enterprise and grant a safe return. This does not guarantee success, but it is felt that any disaster which may occur would have been more serious if assistance had not been thus requested.

782 776 Although *Älquntăm*, under the name of *Mınakais*, is the one to whom prayers are most often addressed, petitions are sometimes made to other beings. In the beginning of time, when Raven had superabundant power, mortals frequently sought his assistance. At the present time, he is sometimes asked for aid, in the belief that he may still have some shreds of his former power, or be in a better position than men to intercede with *Mınakais*. If ravens croak when it is raining, people may ask them to request the supreme being to stop the rain; in such cases, a petitioner is careful to address a raven as *Nowakila*, his title as chief, rather than as *Qmax*. In cold winter weather, a raven is sometimes caught alive, its head smeared with grease, and as it is released, the captor says:

782 776 825 821

"Please end the cold wind, *Nowakila*."

782 [291] Prayers are also said half humorously, half seriously, on many occasions. When, for example, clothing has become too ragged for further use, it is thrown on a fire with the remark:

"Please come to me again, new."

The thrower does not actually believe that in so doing he is asking help from his clothing, but it gives him a certain sense of satisfaction thus to have expressed his desires.

782 424 821 The prayers above described can be said by anyone, at any time; they are means of propitiation known to the whole community. In addition, information was obtained about two prayers, each of which is the jealously guarded prerogative

1:McIlwraith E-5 (1922-1924)1948
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PLATE II

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Photograph by the author

A Bella Coola couple with their dogs; the one on the left is a chief.

[-p 186 (e)]

1:McIlwraith E-5 (1922-1924) 1948
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He is especially rich in caribou-skins, used for foot covering, and goat-skins, so treasured for their wool.[1] He and his wife have laid up abundant food, and, most important of all, his wife's family is wealthy. Rumours have spread that X will soon give a potlatch and perhaps one or more foreign chiefs has given him a large cone-shaped whistle, such as is used in *sisaok* ritual (see Plate 12). These whistles, called *qomo·ts*, are often referred to as the "breath" or "voice" of a chief; they are also called *sloptsta*, the "heart" or "wind" of a chief; a third designation is *nulwinuts*. X carefully conceals a whistle in one of his boxes. Such a present expresses the kindly feeling existing between those akin to one another in that they have risen to a position of eminence above the common crowd. Its receipt spurs a man to greater efforts to amass the wealth necessary for giving a potlatch by keeping before his eyes the realization of what another has done. A rival chief never gives such a present. X returns each whistle secretly at the time of his potlatch.

Early in the autumn X decides that he has almost enough wealth. To complete the essential amount he will not hesitate to borrow from his friends. It is most unusual to be refused, for it is incumbent on X, unless he wishes to lose the esteem of the community, to repay his borrowings with heavy interest, and when X distributes his goods at his potlatch it will be announced how he has obtained them, and the lender is proclaimed as a person of sufficient wealth to be able to spare some of it. Goods so loaned are termed "belt goods," a reference to the manner in which a man fastens up his cape with a belt before setting to work. The assumption is that X will have to labour to repay his indebtedness. Failure to repay is a serious matter, and the lender would be justified in seizing a canoe or other valuable article as surety for his debt; in fact, feuds are commonly caused by unpaid debts. Men of business

[1] Formerly, when goat-skin blankets were highly valued, goats were never shot for fear of the blood staining the wool. Instead, they were cornered by dogs, and choked to death in nooses. For presentation, each skin was laid out on the floor and then cut into longitudinal strips, two, three, or four fingers wide.

2: McIlwraith E-5 (1922-1924) 1948
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857 better than hunting birds and small animals with miniature bows and arrows, or snaring them in nooses of grass or string. Little girls make playhouses in which they cook wonderful meals of berries, with perhaps the addition of a wooden fish. On the whole, however, the children do not enter into play as boisterously as white boys and girls, nor do they seem to derive as much pleasure from it. In former times, when clothing was [152] scanty, small lads used to delight in picking nettles and beating [291] one another with the stinging branches; this must have caused considerable pain, but it was a point of honour not to cry out, and anyone, perhaps caught unaware, who showed discomfort, [524] was laughed at as a coward. Both boys and girls are fond of swinging, and even adult women sometimes find time to enjoy themselves by swaying to and fro at the end of a rope.

Young Bella Coola do not have as many toys as white children, and none of them is complex. Some girls have crude [575] wooden dolls, though elaborate figurines are reserved for use [231] in *kusiut* dances. Perhaps the most cherished plaything is a small puppy or, in recent years, a kitten, though the unfortunate animal is handled and mauled without consideration. A good carpenter may make for his son a wooden top or a bull-roarer, to the envy of his less fortunate friends. Both types of toys are said to be used in [575] *Nusmāt-a* and at some *kusiut* dances the masked figures carry them to play with.

524 There is one game, *sleti*, which the salmon are [825] said to delight to watch, and which is accordingly played by boys as soon as the first spring salmon have been disposed of with fitting rites. Each makes for himself, or is given by his father, a wooden spear with a projecting barb, fastened as shown in the accompanying sketch (see Fig. 1). A loop of branches is made and thrown into a pool of stagnant, or slow-moving water, on each side of which stands a rival group of competitors. At a signal, all throw their spears simultaneously, with the intention of passing them through the ring, so that the barb of each will

FIG. 1. "Toy spear."

2:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

PLATE II

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Photograph by the author

Mrs. Joshua Moody (left) and Mrs. Willie Mack, two Bella Coola women

[p 516 (A)]

2: McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

PLATE 14

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Photograph by H. I. Smith, National Museum of Canada

Mrs. Jim Pollard, a Kitamaat woman

[p 516 (8)]

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 15

142
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Photograph by H. I. Smith, National Museum of Canada

Mrs. Jim Pollard, profile

[P 514(c)]

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PLATE 16

Photograph by the author

Reuben Schooner, a Bella Coola man, and his children

[p 516 (D)]

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 17

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Photograph by H. I. Smith, *National Museum of Canada*

Lame Charlie, a Bella Coola man

[p 516 (E)]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 18

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291
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Photograph by H. I. Smith, *National Museum of Canada*

Captain Myers, an aged Bella Coola man

[p 516 (F)]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 19

142
291
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Photograph by H. I. Smith, *National Museum of Canada*

Skookum Mary, a Kimsquit woman

[p 516 (G)]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

PLATE 20

142
291
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Photograph by the author

Alec Davis, a full-blooded
Bella Coola

[p 516 (H)]

sionally, in a half-hearted manner, but it is not unusual for a man to allow the basin of water in which he makes his ablutions to remain standing for two or three weeks. Not many years ago the Carriers taught their neighbours to make a kind of soap from the ashes of burnt cottonwood sticks thrown into water; with this clothes are washed irregularly and in most cases from sheer necessity only. In former times bathing was a semi-sacred rite, but this fell into disuse with the passing of the old religion, and the use of soap and water merely for the sake of cleanliness has not become a daily habit. The women have more vanity; the younger girls especially like to have new clothes, though they wear them carelessly, heedless of fit. An effort is often made to clean up for ceremonial dances, but it entails little more than the removal of the more obvious dirt and the putting on, over unchanged undergarments, of a sweater. Pride in personal appearance, love of tidiness, delight in a clean house, are all quite foreign to the Bella Coola.

Probably the reason for lack of comforts in the houses is simply that the people do not feel the need for them. They consider it no hardship to sit on a rickety chair, scoop up food from a common dish and, if they think of it, throw morsels down to the dog or the cat. The smell, the flies, the dirt, the chaos do not concern them. Capable of undergoing privations, hardships, and even sufferings, they think neither of the comfort of themselves nor of others. Their domestic animals are often treated abominably, not through lack of affection or cruelty, but from callousness. More than once the writer has seen a favourite dog steal a piece of food from the table. Its master, after a furious blow or kick at it, would suddenly, as if by inspiration, throw a choice bit to the animal, saying:

"Why, he must have been hungry!"

Though the Bella Coola feel a kinship with animals unknown to the white man, it is not combined with any recognition of their feelings as living creatures. There are, of course, many exceptions, but on the whole public opinion demands generosity and kindness only towards human members of the group. The moral code is not concerned with animals.

2: McIlwraith E-5 (1922-1924) 1948
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Tlaxamgmitl: Name acquired in the beginning of time by a Rivers Inlet man from a sea-lion.

[825] *tleakudditetl:* Sardine.

Tlikmaxotākka, "The Walking One": Supernatural name of the water ouzel.

tlikmutz: Song sung during Cannibal dance while the performers run from house to house.

[825] *tlima:* Mountain goat sinew.

Tlisla: 1—One of the first men to settle at *Stuix* in the beginning of time.
2—Wife of Mount *Nusqalst,* when in human form at the beginning of time.

Tlitcaplilan-a: One of the nine supernatural siblings, a woman who brings aid to those in sickness and is thus the initiator of shamans.

[825] *tlixin:* Sea-lion.

Tlmxtadimut, "Be Like a Person": Instruction given to a stick in the beginning of time. This designation has since been used as an ancestral name.

[821] *tlok':* 1—Moon.
2—The zenith.

[825] *tlokulz:* Virulent skin disease.

tlopan-i: Cormorant.

Tloqo-tl, "Small Mound": Village in the lower Bella Coola valley.

Tloqots, "Maligner" or "Defamer": A supernatural being.

tlpa: 1—Gaff.
2—To cut wood for masks.

tlpanap: "Cut!" Call used on second day of *kusiut* dances.

[823] *tlpapalam:* Small trickle that flows from rocks near the Hot Springs on Labouchere Channel. The term is probably applied to other similar rivulets.

[415] *tlulai-:* Water-tight basket.

[824] *tmiax:* Water-washed stump with scoured, radiating roots.

Tniqo: Region on the upper Kitlobe River.

[482] *tnixstl:* Tump-line.

toks: Navel.

[825] *Tohuntl:* Raven's canoe in the beginning of time.

tolx: Mink.

tomidjut, "He of the Big Family": Term used to describe a man with many descendants.

[583] *top-a:* Synonym for *tsamamamam,* the repurchase of a wife from her husband. This term is perhaps used in Kimsquit alone.

[825] *topiwac:* 1—Fawn.
2—*Nustekamg* name of a Kimsquit woman.

[821] *Tpikste:* Star in the Great Bear.

tqanq: Lower of the two beaters used in the preparation of cedar-bark.

Tqumtlos, "Facing": Village at head of South Bentinck Arm, synonymous with *Talio.*

● [291] *tsaikstl:* Hat with flat top and broad brim.

tsaix: Stonecrop.

Tsaixlitl: Kimsquit shaman mentioned in an ancient story.

Tsa-kmai: Bella Coola warrior living in the last century.

Tsalits: Kimsquit hunter mentioned in an ancient story.

Tsal: Kusiut name of a Bella Coola man.

Tsaoltmem: Village on east side of South Bentinck Arm.

tse-tl: Green barnacles on water-covered stones.

[825] *tsiitz:* Large woodpecker, species unidentified.

2: McIlwraith E-5 (1922-1924) 1948
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Wat·as: *Xuxais* woman living in the beginning of time.
wáis: Dog. [825]
wawuic: Dog, *archaic.*
wa·xsia: Cape of yellow cedar-bark. [291]
waxwaxtsia: Brother or sister of grandparent.
Wiakai: One of the first women to settle at *Snuìsli* in the beginning of time. [601]
Wiaqaii: 1—One of the first men to settle at *Tăl·io* in the beginning of time.
2—One of the first men to settle at *Stuix* in the beginning of time.
Wikwan·ekwla: Synonym for *Kwla:* Influential Kwakiutl woman captured in the beginning of time by a *Nusqalst* chief.
Wikwanutl: Kimsquit hunter mentioned in an ancient story.
wina, vocative, winao: War-party.
Winăs: Slave living at *Nusqalst* several generations ago.
winăs di qala, "War-Party of the Ocean," or *winăs di sa·ildjo·ts,* "War-Party of the Tides": Supernatural being.
Winwina: Supernatural being who captured birds and fish for the benefit of mankind.
Winwintumak: Supernatural being, perhaps identified with one of the warm winds. [628]
winxta: Assistance rendered by the inhabitants of a town to a neighbouring settlement being attacked. [726]
Wipitpawakas: Bella Bella chief living in the beginning of time.
Wisamkilak: *Smaoan*'s daughter-in-law in the beginning of time.
Wi'tălao: Ancestral name of a Kimsquit man.
Wiìsdks: *Sisaok* name of a Kimsquit man.
Wixat: Man who travelled to the Skeena River in the beginning of time.
Wixon: One of the first men to settle at Schooner Pass in the beginning of time.
wl·a: *Kusiut* dance in which the nine supernatural siblings are summoned to earth.
Wlx: One of the first women to settle at Schooner Pass in the beginning of time.
Wlx: One of Raven's female Crow relatives.
wlx: Cripple.

X

Xaiăqalatl: Ancestral name of a *Tăl·io* man.
Xaiqts: Stream entering the Bella Coola from the north near *Nuìtux.* [821]
Xai·utl: Continuous North Wind, anthropomorphized.
xak'loi·: Cry raised as each of the first spring salmon is brought ashore. [226]
Xălaiya: Step-daughter of Raven in the beginning of time.
xaqants: Great blue heron. [825]
Xat: Designation of a tribe, probably a branch of the Carriers, dwelling far to the south-east of the Bella Coola.
xaxaf': Canada goose.
xul·a: Root of *qaxmats,* an unidentified plant.
Xekalus: *Kusiut* name of a Bella Coola Cannibal.
Xekwotsen·a: Man mentioned in an ancient story.
Xelitmai: *Kusiut* name of a Bella Coola woman.
xem: The successive rising of the sun from day to day. This word, which is common in derivatives, appears usually to be pronounced *xem* after *s.* [821]
Xemcua: 1—One of the nine supernatural siblings.
2—One of the first men to settle on the Dean River in the beginning of time.
3—One of the first men to settle at *Snuìsli* in the beginning of time.